Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

MR. THOMAS PRINCE'S IMPROVEMENT OF THE NEW ENGLAND PSALMS.

In the "History of the Old South Church," in four sermons with notes, recently published by Rev. Dr Wisner, we find a very curious account of the course pursued by Mr Prince, one of the pastors of that church, and a most diligent painstaking scholar of the olden school, in his improvement of the ancient New England version. This book which superseded, in our first churches, that celebrated version by Sternhold and Hopkins, was the "joint work" of the Rev. Mr Mather of Dorchester, the Rev. Mr Weld and the Rev. Mr John Eliot, of Roxbury; all of them, it is said, well acquainted with the Hebrew; and "it had the honor of being the *first book* printed in North America, or, as far as I can find," says Dr Wisner, "in this whole new world." For still further improvements it was afterwards committed to Rev. Mr Dunstar, President of Harvard College. Neal, in his history of New England, says,—

"After all, if we compare it with those that have since been published in the world, it must be acknowledged to be a mean performance. It keeps pretty close indeed to the English prose, but has very little beauty or elegance in it; the lines being frequently eke'd out with a great many insignificant particles, for the sake of the rhyme; and 'tis but a weak apology that the translators offer for themselves when they say that 'we must consider that God's altar needs not our polishings,' as if it were more eligible to sing the praise of God in barbarous verse, than in more exact and elegant composures." (i, 207.) And Mr Prince in his preface speaks of the New England Version as in danger of being "wholly laid aside in our churches, on account of the flatnesses in divers places."—He thus describes the method he pursued in performing his "Improvement." "I. I collected all the different versions in English metre I could find, which are above 30, and I think all but 2; and comparing the 1st Psalm in them, both with the prose version in our English Bibles and with the Hebrew, I found about 20 took too great liberty to vary from the original; and selected 12, including the New England, as keeping nearer; to which I added another chiefly for some of the poetry. II. My endeavor then was to gain *all* the *sentiments*, especially the great, sublime and most important in the original. And in order to this, 1st. I read over the whole Psalm in our English Bible, with the instructive margin. 2d. I labored to put myself in the same external circumstance and internal case, and to have the same sensations and views, with the Psalmist. 3d. I read every verse (1) in the said English Bible: and, having the Polyglot Bible before me, (2) in the Hebrew with Montanus' Interlineary, (3) the Septuagint, (4) the Chaldee, (5) the ancient Latin, (6 and 7) the Latin versions of the Syriac and Arabic, (8) Castalio, (9) Tremelius and Junius, (10) Ainsworth, (11) De Muis. 4th. When I met with difficulty, I searched the following famous Lexicons, (1) Avenarius, (2) Schindler, (3) Pagnine and Mercer, (4 and 5) Buxtorf's 2 Lexicons, viz. Hebrew and Chaldaic, &c. (6) Leigh (7) Castellus, (8) Bythner, (9) Martin Albert. As also the interpretations of Moller, Tremelius, Glassius, Ainsworth, De Muis, Hammond, Pool's Synopsis, Patrick, and others. All this only to gain the *sentiments*; and then, III. I looked into the New England, as the ground work, and then into the 12 other metrical versions in their order, and comparing them; in honor to the word of God, which demands the best, I thought it my duty to use the best words or lines in them, so far as they give the nearest sense of the original and are most musical, and when they fail in either, to endeavor a further improvement.

Dr Wisner adds;—

He began the work April 29, 1755, and "through multitudes of avocations, interruptions and infirmities," finished it March 20, 1757. I have found in the Old South library, and there now lies before me, the very copy of the New England version, which he made use of in preparing his Improvement, with the various changes he made written with a pen. I have inserted the above account of Mr Prince's Improvement, not only because it was proper to give the reader some knowledge of a book once used in the praises of this congregation, but also and chiefly to exhibit its wonderful author. With such carefulness, fidelity, and patience did he prosecute all his studies.

It is indeed with perfect justice, that his biographers concur in celebrating the astonishing industry of Mr Prince. But it is almost amusing to us, of this day, to compare all this labor with the fruits. Our respect for Mr Prince, who was really a learned and excellent man, and, as the author of "the Chronological History," entitled to an honorable place among the writers, as well as clergymen of his day, must forbid our applying the well known line—

"Parturiunt montes; nascitur," &c.

but we are compelled, almost in spite of ourselves, to contrast such incredible pains taking, accumulation of Lexicons, pedantic show of learning, and systematic setting-to-work with the result. His version was entitled—

"The Psalms, Hymns, and Spiritual Songs of the Old and New Testament, faithfully translated into English metre. Being the New England Psalm Book, revised and improved; by an endeavor after a yet nearer approach to the inspired original, as well as to the rules of poetry. With an addition of fifty other Hymns, on the most important subjects of Christianity; with their titles placed in order, from the fall of angels and men to heaven after the General Judgment."

Let our readers compare the above account of his "improved New England version" with the history of a similar work in German by Mendelsohn, the Jewish poet and philosopher, of whose interesting life and character some notices have lately been published among us.* One of his last productions, we are told, was his metrical translation of the Psalms. His object in this was the cultivation of the religious taste and sensibility of his countrymen. He was ten years employed in the accomplishment of this favorite work; during which he always carried the Hebrew Psalms about with him in his pocket; not translating them, however, in their regular order, much less in the strange, mechanical method pursued by good Mr Prince,—but selecting any one of them, "*the tenor or spirit of which happened best to accord with the actual state of his mind*,"—whether it was joy or sorrow, gratitude, submission, penitence or hope. The result was a translation, in which, adds his biographer, "the spirit and energy of the original are breathed forth in its minutest shades."

* See Samuel's Life of Mendelsohn.

WARS OF THE JEWS AGAINST THE CANAANITES.

The following remarks are taken from a work by Rev. S. Noble, entitled "The Plenary Inspiration of the Scriptures asserted." The author is a disciple of Baron Swedenborg, and is one of the most able writers of that school. We extract the passages that seem to us valuable, while we omit the subsequent remarks, in which the author brings his peculiar system of scriptural interpretation to solve the difficulty, that he thinks may be found, as it doubtless has been, in the divine command to exterminate the Canaanites.

Among the objections which have been raised against the Scriptures, as containing a revelation from God, and against the idea that the Jews were, in any manner, the elect people of God, none has been more insisted upon than that drawn from the extermination by them of the Canaanites, executed, as it would appear, by the express command of God. This has been held up to execration, by the deists, in the strongest terms, as a measure of the most enormous cruelty, and the most indefensible justice; it was a measure they affirm, which a God deserving of reverence could never authorize, and a people entitled to esteem could never execute. But great as is the clamor that has been raised against this part of the Bible history, there is no part of it which has been defended by the Christian advocates with more powerful arguments; their success, indeed, in most respects, has here been quite triumphant.

As they have shown,—if vice ever deserves punishment, then most justly was punishment inflicted on the Canaanites. If the infliction of punishment can ever be a measure of mercy, then was mercy displayed in the extirpation of that race; for if the contagion of vice is more deadly in its results than the contagion of disease, and if, to arrest the latter, it is a beneficent act to interdict all communication between an infected city and the surrounding country, though the consequence may be the death of most of its inhabitants; then was it an act of goodness on the part of the Supreme Disposer, entirely to cut off a nation, which set examples of the most flagitious criminality to all around, and all whose posterity (surely we may allow Divine Omniscience to know this!) would only have grown up to add inhabitants to the kingdom of darkness. Supposing, too, that any who were less criminal suffered, it is to be recollected, that, if man is immortal, the death of the body is by no means the greatest calamity which can befal him. It is even reasonable to believe, what the Scripture intimates, that death is often a kind dispensation; that, among the wicked, they are removed "in whom there is found some good thing toward the Lord God of Israel," and that "the righteous is taken away from the evil to come."

It were as reasonable then to blaspheme the divine power which suffered Herculaneum to be overflowed with burning lava, Lisbon to be swallowed up by an earthquake, and the Caribs, and other nations of the West Indies, to be exterminated by the Spaniards; and which permits thousands of persons to be annually destroyed in Barbary and Turkey by the plague, and a third part, or more, of the human race, to perish in infancy; as to revile the Divine Word, in which is recorded the destruction of the Canaanites by the sword of the children of Israel. Christian advocates admit, and have convincingly shown, that there is here an analogy between the word of God and his works; and if we would deny the God of Scripture, for sanctioning the extirpation of a most abandoned nation, (who, however, were by no means completely extirpated after all,) we must deny the God of nature, for permitting such multitudes, not only of the wicked but of the good, to perish by war and murder, by shipwreck and famine, by the convulsions of nature, and the visitations of disease.

But though it is perfectly easy to vindicate the divine justice in the destruction of the Canaanites, whether effected by the sword or by any other means, some difficulty, certainly, still attends the transaction, while the nation, to which the execution of it was committed, is supposed to have been a nation of saints. The extirpation of the wicked, when their wickedness has arrived at its summit, may be a measure of necessity; but I apprehend that men, whose minds are imbued with real religion, whose hearts are modelled by the spirit, which says, "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you;" would revolt from a task of unrelenting slaughter.

So again, though the justice of the measure of extirpating the Canaanites is easily vindicated, yet some difficulty still attaches to it, while it is regarded as flowing from the *pure will* of God, and the executioners are supposed to have been the peculiar objects of his favor. The true character of the objects of divine favor, and that of their God, are brought openly to light in the gospel. There, if we learn that the disciples of pure religion are "to love their enemies, to bless them that curse them, to do good to them that hate them, and to pray for them that despitefully use and persecute them;" we learn also that they are to do this, "that they may be the children of their Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The testimony of the Old Testament, when it describes the Divine character, as it is in itself, not, as is frequently the case, as it appears to the apprehension of gross and wicked minds, is to the same effect: "As I live, saith the Lord, I have no pleasure in the death of the wicked;" "He doth not afflict willingly, nor grieve the children of men." All suffering, even when inflicted as the punishment of evil, must then be of divine *permission*, not directly of divine *will*. What the Divine Being wills in it, must be the preservation of the good, and restraint upon the perpetration of evil; and as these objects cannot be accomplished without the infliction of punishment upon the wicked, this is permitted as a matter of necessity, though not of itself pleasing to the Divine nature. This view, founded upon the plainest scripture authority, is surely as liberal as any can desire, except those who would confound all distinctions of right and wrong, and would rather have happiness attached as a reward to evil than to good.

RELIGIOUS FANATICISM CONSISTENT WITH DECEIT.

In an interesting article of the last Christian Examiner—the review of "Bush's life of Mohammed," just published,—we find some excellent remarks on a subject, of not a little difficulty, and which has often been misunderstood. On the question "whether, in the judgment of impartial history, that great founder of Islamism is to be condemned as guilty of fanaticism, or imposture, or both," the writer touches with a skilful hand one of the deep springs of human action; and shows,—what we believe, may serve as a key to many dark passages in the history of new religions, or of pretended reform,—that a sincere fanaticism in principle and feeling is compatible with great artifice in conduct. Though we do not often quote from journals, which, like the Examiner, may be supposed to be in the hands of most of our readers, yet the few sentences that follow, may serve to recall their attention to a curious and instructive subject. Adverting to some reasoning of his biographer, to show, that Mohammed was an impostor—the Reviewer thus remarks;—

Now we believe that the very fact here relied on as proving Mohammed an impostor,—his not pretending to be able to work miracles, proves the contrary. He could not, of course, work real miracles; but what was there, if we reject the supposition of sincerity, to prevent him from attempting to counterfeit miracles? He appears in every step of his progress, as a reformer and the founder of a new religion, to have been the dupe of his own delusions, to the extent, at least, of believing that he was really a prophet. "Men," says Shaftesbury, "are wonderfully happy in a faculty of deceiving themselves, whenever they set heartily about it; and a very small foundation of any passion will serve us, not only to act it well, but even to work ourselves into it beyond our own reach." It betrays a singular ignorance of human nature, not to know that a sincere fanaticism is compatible with consummate artifice and address in the accomplishment of its leading designs. Even the dissoluteness of Mohammed toward the close of life, admitting it to have been as great as is pretended, proves nothing; for what is more natural or common, than that one who feels himself exalted above ordinary humanity, should also feel himself exempted from its ordinary restraints and obligations? Power corrupted Mohammed, it is true, as it did Cromwell, and as it has done a thousand other fanatics; but it is a mistake to suppose that in doing this, it always, or often, has the effect to sink the fanatic in the impostor. He is a fanatic still. There is no point in morals, which so much needs a distinct inculcation as this,—that a religious fanatic may continue sincere in his high pretensions, and yet, with a conscience that has become the dupe of his self-delusions scruple not to commit the foulest crimes.—Ambition and sensuality, in particular, can hardly expect to address themselves with so much success to the wily and cautious impostor, as to the sincere fanatic, who, with a temperament naturally sanguine, and already excited by other causes, has given up the reins of his passion to a diseased and perverted imagination.

[For the Christian Register.]

COMPENDIOUS SERMON, NO. XVI.

"I know how to abound."—Phil. Ii. 12.

Prudence, sagacity, and skill in the common arts of life are valuable attainments; and habitual attention to the best means of securing the good things of this world is an essential part of wisdom and virtue. Without this the temporal blessings of Providence will be either abused or neglected, and the benignant Author will, of course, be defrauded of that grateful praise of the heart, which enjoyment alone can inspire. Without this, our means of doing good will be few and small. This is the fact with thousands and millions, who are burdens to that society, whose welfare, they might promote; who, by their remissness, continue children all their days, living and dying without the apparent capacity of providing for themselves.

Secular wisdom and knowledge, however, were not the chief characteristics of the apostle Paul. A different interpretation is to be put on our text. To know how to abound in the sense intended, is to know the proper use of temporal prosperity; to make the most of the temporal blessings conferred upon us. Some of the principles of this divine art I shall endeavor to unfold.

1. The grateful mind alone knows how to abound. No principle, I believe, is more generally acknowledged and maintained, than that the unthankful are undeserving of favor. Ingratitude between man and man excites universal indignation; and few or none will long continue to lavish gratuities on those, who appear insensible of the obligations they impose. Nor does the ungrateful person merely forfeit the kindness he abuses or neglects. There is something within him, which renders him incapable of enjoying it, if continued. His heart and soul are congealed, and every attempt to make him happy is vain. If these things are true in relation to human benefactors, still more in their application to divine bounties; to that Providence, which is the original source of riches and honor, and all the materials of happiness, whether temporal or eternal.

2. Those, and those alone know how to abound, who have learned how to control their appetites, or animal desires. Every creature of God is indeed good. Every object of sense, from which an unperverted taste can derive the least enjoyment, was intended to promote our happiness. But the same power, which created, has set impassable bounds to every earthly gratification, saying, "Thus far may it be indulged, but no farther." All excess counteracts the benevolent design of our Creator, and is equally chargeable with sin and folly, as it tends to extinguish the joy, which would otherwise illumine our path. Hence it is one of the greatest calamities for a person, who knows not how to control his appetites, to have unbounded means of indulgence. The usual history of such a person is, that his life was short and disgraceful.

3. If we would know how to abound, we must acquaint ourselves with the various dangers, which threaten our temporal prosperity; we must learn to keep what we receive, till there is an opportunity for applying it to a good use. Economy and frugality are essential to the Christian character. It was a memorable command of him, who by a word could produce food for thousands, "Gather up the fragments, that nothing be lost." From the nature of things, it could not be expected, that God would continue his bounties to those, who do not think them worth preserving; and it is a notorious fact, that the wasteful, however ample their inheritance, generally end their lives in poverty, and of course in accumulated distresses, from which those, who were always poor, are happily exempt.

4. To know how to abound, we must learn how to expend as well as how to save the blessings of Providence; we must not be penurious; we must not indulge a miserly spirit, denying ourselves the innocent gratifications and comforts, of which we have the means. Of what benefit are great treasures, which are never used, which the possessor himself dares not touch, unless it be for the bare purpose of counting and committing again to their strong enclosure? Scarcely any man upon earth is poorer, than some who holds millions in possession. Surely such men know not how to abound. With a little modification of their insanity, they might collect the same quantity of the richest stones, and not only fancy themselves equally wealthy, but to every valuable purpose be indeed as rich, as they now are.

5. To know how to abound, we must learn to distinguish between temporal prosperity and personal worth. If we have more than others, we must not on that account think ourselves better than they. To be vain of our possessions, however great, is weakness and folly; to be proud of them is wicked. The former will lay us open to a thousand disappointments and vexations, and the latter prompt us to injure in some way or other the feelings of those, who are the unhappy objects of our scorn.

6. To know how to abound, we must learn the great duty of beneficence; we must "be merciful, as our Father in heaven is merciful;" we must be generous, ready to contribute in proportion to our means to the happiness of mankind, in public and private. From the word of God and the whole history of his providence, we may learn to consider ourselves merely as stewards of the divine bounties; and, if our property exceeds our own necessities, we have no right to the exclusive enjoyment of what we call our own. Hence, if we turn away our ears from the cry of the virtuous poor, we forfeit every gift of God. Beside, we are to remember "it is more blessed to give than to receive." While the favors we bestow may contribute much to the happiness of those, on whom they are conferred, they will add more essentially to our own happiness; and those, who have not learned this from their own experience, are lamentably ignorant in respect to the true value of riches.

7. No man knows how to abound, who imagines that the rich are under less obligation to be industrious, than the poor. Our duty, in this respect, is measured by our personal talents; by our powers of body or mind, and not by our pecuniary condition. A rich patrimony may indeed excuse us from manual labor, if we have nobler powers, by the cultivation of which, we may contribute equally to the happiness of mankind; but no degree of affluence affords the least apology for indolence or inaction; and ten thousand examples leave us no reasonable doubt, that the industrious sons of the poor are much happier, than the indolent heirs of independence.

8. I would in the last place observe, that to know how to abound, we must learn to "set our affections on things above, and not on things on the earth." All our present possessions are fleeting. Today we may call them ours; tomorrow they may belong to others. This night our very souls may be required of us. So far as the treasures of this world contribute to our preparation for this great change, they are precious indeed; but, on the contrary, in proportion as they render us unmindful of our immortal interests, they will sooner or later be regarded with the deepest regret.

MATHETES.

[For the Christian Register.]

A PASTORAL LETTER FROM A UNITARIAN CLERGYMAN TO HIS PEOPLE.

Brethren, my prayer to God for you is, that you may be saved—saved from delusion, error, sin and misery—that you may be wise to see and shun your dangers—strong to resist your temptations—ready to every good and pious work—and ready to give an answer to every one, that shall ask a reason of the hope, that is in you. It will be my greatest joy to know, that you are walking in the truth, as it is in Jesus—as heirs of the grace of life—and that your souls are in health and prosperity.

As your pastor, I write unto you; sending you christian salutations, and wishing you joy in the Lord Jesus, and praying that grace, mercy and peace, may be in all your families, and in all your hearts!

Though I hope, by leave of Providence, often to enter your dwellings and converse with you, and also to meet you in the temple of our God, and break to you the bread of life; yet wishing to give you another testimony of my concern for your spiritual welfare; and that you may know how earnestly I desire your edification and steadfastness in the Lord, I send to each one of my flock my views of religion, together with some reflections, counsels, and exhortations.

Beloved, see that you walk circumspectly, redeeming the time, for the days are evil. You have need of patience, prudence and wisdom. I have told you often and openly, and you knew it before, that our faith is spoken against.

It is partly known to you, how earnest those, who are self-styled Orthodox, are to prevent the spread of our views of religion,—what various ways they take to oppose us, and to alarm and draw away our hearers. Since you have chosen me to be your pastor, who am a professed Unitarian Christian, you will undoubtedly be subjected to many trials of your faith and constancy. Others may try to shake your confidence in me, and persuade you to listen to and follow them. Though they may never have heard me preach, yet they may endeavor to excite your suspicions and doubts, and to destroy the influence of my instructions on your hearts. It may be, that many of you have already heard such reproofs, counsels, and warnings. If you have not, the time may come, when you will,—not merely from your neighbors, friends, and relatives, but from others, whom you may often meet. My prayer is, that you may not be overcome—that you may not yield to their temptations and enticements;—and to test the sincerity of my prayer, I join to it my earnest endeavor to guard you against their arts, censures, and insinuations. I write you down many of my articles of faith, so that you may have them by you, and so that you may know when others make wrong statements, and bring false accusations.

I believe the Bible—i. e. the Scriptures of the Old and New Testament, to be a record of the will, purposes, and dispensations of God to man. I take this precious volume to be my guide in faith and duty. I believe in God, the Father almighty, Maker of heaven and earth—the moral Governor of the Universe. I believe that he possesses all those natural and moral attributes and perfections, which render him worthy of all that homage, love and obedience, which he requires of his creatures. I believe in his power, wisdom and goodness—in his truth, holiness and righteousness—in his providence, bounty and grace; and in the influences of his holy spirit. I believe that there is but one God, who is the first cause, the author, and source of all things.

I believe that Jesus of Nazareth is the Christ, that should come into the world—that glorious person foretold by Moses and the prophets. I believe that Jesus Christ is the Son of God—the Saviour—the Mediator between God and man. I believe that he did no sin—that never man spake like him—that God gave not the spirit by measure unto him—that the Father sanctified and sent him into the world—that he anointed him with the holy spirit and with power, and that Jesus Christ went about doing good. I believe that God was with him in all his labors, instructions, and suffer-

ing. I believe that Christ was holy, harmless, and undefiled—that the doctrines he taught are true—that his precepts are pure and just—that his miracles are proof of his divine mission—that his prophecies have been, and will be fulfilled—that he always did those things, which pleased the Father—that he had such a knowledge of the Father, such communications from him, and such communion with him that he might say, I and my Father are one—and he that hath seen me, hath seen the Father. I believe that Jesus Christ is, except the Father, the most glorious being in the universe—worthy to be honored, loved, trusted, and obeyed—that he is the way and the truth and the life; the resurrection and the life; the light of the world—that he has the words of eternal life—and that all who truly believe in, love, and follow him, shall have everlasting life. I believe that Jesus Christ was betrayed, condemned, scourged, crucified, dead and buried—that the third day he arose from the dead—that he ascended into heaven, and sitteth on the right hand of God. I believe that all our prayers should be offered to the Father in the name of Christ—that we should possess his mind and spirit, and imitate his example. I believe that Christ came into the world to redeem, to save sinners—to reconcile us to God; and that through him we are to look to God for pardon, eternal life and joy.

I believe in the agency, operation and influences of God's holy spirit—in regeneration—conversion—change of heart—and experimental religion—that we must be born of water and of the spirit—from above—of God—and of the word of God. I believe that we are born innocent and free, but into a world full of temptations and trials—and, that, in order to a holy and virtuous life, we need the light of God's word, and the influences of his spirit, which are to be sought by prayer to the Father in the name of his Son.

I believe that we are saved by grace through faith, and that it is the gift of God. I believe that goodness consists in being good and doing good—that piety consists in loving God with all the heart, soul, strength and mind; and our neighbor as ourselves; and that every one is our neighbor. I believe that faith without works is dead—and that faith, if it work not by love, is of no avail to our salvation. I believe that he, who hath a good hope purifieth himself, and thus charity is greater than either faith or hope. I believe that virtue and piety are included in living a sober, righteous and godly life—that the children of God should be imitators of him in all his imitable perfections—that the friends and followers of Christ should possess his temper and dispositions, and should testify their love to him by their resemblance to his character, and their obedience to his commands. I believe that one part of the old man, which we are to put off, is lying—that they who are created anew in Christ Jesus, are created anew unto good works—that they who are born of the spirit, should bring forth the fruit of the spirit—that they should grow in grace and in Christian knowledge. I believe in vital piety, heart religion, experimental religion; and that the true and faithful followers of Christ possess it. I believe that he that doeth righteousness is righteous; and that the pious soul enjoys communion with his Father and Saviour, here on earth, and will dwell with them in heaven forever. I believe that the more we love our God and Redeemer, the more we shall love our fellowmen, and that love worketh no ill to his neighbor. I believe that true repentance consists not only in remorse of conscience, and sorrow of heart, but also in amendment of life—in ceasing to do evil, and learning to do well. I believe in the resurrection of the dead, both of the just and of the unjust, and that all shall be judged according to their works—that the wicked will be miserable, and the righteous happy.

I believe in the Father, Son and holy spirit, and yet I believe that the doctrine of the trinity, as taught in the Athanasian and Nicene creeds, and in the Assembly's catechism, is not taught in the Bible. I believe that neither the Pope of Rome, nor Luther, nor Calvin, nor Hopkins, have any divine authority for framing articles of faith for all their fellow-men. I believe that the doctrines of election, reprobation and total depravity, as taught by Calvin, and many others, are not taught in the Scriptures; and I believe that one may be a Christian and be saved without being either a Calvinist or a Trinitarian. I believe there have been, and are still, pious and devout persons among the Universalists, Quakers, Arminians, Arians, Socinians, Unitarians, and Roman Catholics. I believe that there were many real Christians before Calvin was born; and that it is our duty to acknowledge no other master but Christ. I believe that to slander and defame those who differ from us in opinion, is no sure sign that we are born of God.

In the parable of the Pharisee and the Publican, I believe, that the Publican gave more evidence of humility, than the Pharisee. I believe that by a new creature, Paul means a better creature—a good creature. I believe that Jesus Christ came to save men *from* their sins, not *in* them—and that the object and tendency of his gospel, are to promote peace and good will. I believe that pious frauds should not be countenanced by the friends of Zion; and that the end does not always, in the sight of God, sanctify the means. I believe that Jesus Christ never gave to any of his followers power and command to torture and murder those, who could not understand the Scriptures just as others did. I believe that he never encouraged the use of oppression, injustice, artifice, deceit and guile to build up his cause in the world.

I believe that there has been, in all ages, a deplorable want of charity, and much unholy zeal, among Christians; and that some of them, who were burnt as heretics, were better men, than those who tied them to the stake, and kindled the devouring fire around them. I believe that pride, envy, ambition, and earthly mindedness, have often assumed the mask of religion, and that the works of the flesh have often been incorporated with the fruit of the spirit. I believe that imagination and fancy have often been mistaken for a work of grace; and the promptings of some distempered passion, for divine influence. I believe that God is merciful to forgive, not only sins, when repented of, but errors also, when involuntary. I believe that the Spaniards took wrong measures to convert the natives of South America to the Christian faith; and that wrong measures are, still, often resorted to and pursued to increase the number and power of a party. I believe that carnal weapons have often been used in the defence and spread of the most mysterious opinions. I believe that many of those who are opposed to Unitarians, have no definite and distinct views of their doctrines, nor of the gospel reasons, they can bring for them. I believe that the time is coming when no holy and good being in the universe will acknowledge the doctrine of the Trinity, as taught in the Assembly's catechism. I believe that humility and love should distinguish the followers of the Prince of peace. I believe, that when Paul said, all that live godly in Christ Jesus shall suffer persecution, he did not intend that it should ever be understood, that all who live godly in Christ Jesus should persecute those whom they thought in an error. I believe that one may be intemperate, though he drink nothing but water; and proud and extravagant, though he wear tattered and coarse garments. I believe that avarice, covetousness, lying and uncharitableness, are as great sins as drunkenness—that no Christian and no man, should be guilty of either of them. I believe that some of those, who have been anathematized on earth as damnable heretics, will be acknowledged by Jesus Christ as his disciples, and admitted into the kingdom of heaven. I believe that there have been good men belonging to different denominations; and that those, who are the most forward to write curses on their brethren's creeds, are not always the most meek and lowly; nor the most amiable and unblemished. I believe that one sign of our loving God, is, that we keep his commandments. I believe that much of the religion of the present day consists in religious hatred and warfare; and that a love of money, of distinction, of contention, and of power, in many, is greater than their love of either the social or spiritual welfare of their fellow-men. I believe that the day is coming, when Christianity will exert a mightier influence on mankind, than it ever has yet.

[To be concluded next week.]

[For the Christian Register.]

HARVARD UNIVERSITY.

Mr Editor,—A writer in a late paper, has attacked, with no little zeal, a late communication of the President of Harvard University to the Board of Overseers, respecting the Theological Department of the University. The writer remarks, "By the Theological Department of the University, I understand the Unitarian Theological Seminary, established near the University." Indeed! He seems to understand something about it, though he needs a little more information; for perhaps the principles of that Seminary are less sectarian than he imagines. The writer proceeds, "But, Sir, has that sectarian Institution ever been annexed to the University, and made a constituent part of it? When? How? By what authority? And where are the records of that transaction? Was it done in the dark, while men slept? And is it now for the first time creeping out in a take-for-granted recognition?" This must be a man well acquainted with the affairs of the University, and a very proper man to lay facts before the public, with regard to it. Is it not competent to those whom the civil powers have appointed for that purpose, to labor for the advancement of the objects which the University was founded? We trust they have done so; and we would advise Junius, for this is the signature of the writer, to look at a catalogue of the University, which is published annually, and sent abroad through the land. He will there see that the University has no less than four departments. Passing over the names of the Corporation, the Overseers, the Faculty, he will find, first and foremost of the departments, the "Theological School," then the "Law School," then the "Medical School," and then the 'College Faculty," and "Undergraduates." Afterwards follow "Terms of admission, and course of Instruction for Undergraduates, the Theological School, Law School, and Medical School." On the last page but one, the account of the Library commences as follows, "The University Library is divided into four departments, viz. Theological, Law, Medical, and Public. The Theological Library is in Divinity Hall. Persons entitled to its privileges must be connected with the Divinity School." Does this look like "the dark, while men slept?"

But why does Junius talk about the *University*, and yet profess to have been ignorant that it had any Theological Department? He cannot be ignorant of the meaning of University. Can he doubt that there is a Theological School, a Law School, a Medical School, and a College for undergraduates, all connected together? If he does, he is the only one.

I would remark, however, that these departments, though connected, and under one head, are in some respects separate and independent, just as the States, though under the general government, are in some respects free. Supposing, then, that the Theological School is exclusively Unitarian, it does not therefore follow that the other departments of the University must be so, any more than that, because Boston has twelve Congregational Unitarian Churches, New York and Philadelphia must each have the same number.

But Junius is opposed to having a "highly sectarian Institution," a "Unitarian Theological School," a constituent part of the University. And so am I; and had the Directors of the School at Cambridge, following the example of the founder of the Andover Institution, formed a long Unitarian creed, and compelled the Professors to subscribe to it, not once only, but every few years, and obligate themselves to explain the Scriptures only in accordance with it, I would indeed call it a sectarian Institution, and would say, cut it off from our venerable Alma Mater as a deformity too hideous to be endured. But it is not so with that School. It is the only Theological School in our country, where any one, of whatever denomination, or religious belief, may enjoy *all* its privileges.

We often hear it said, the College is sectarian. Still I must affirm, there appears a striking difference between this, and other literary institutions, in regard to sectarianism. Junius says, suppose the Corporation had proposed to unite the Newton or Andover Theological School to the University, "would not that alter the case?" I think it would; and to see the reason of it, we have only to compare the different institutions. On the one side, we see creeds and walls, and barriers; on the other side, none. To unite institutions of the former kind to the University, would be, as he says, to monopolize the funds to promote the influence, and the favorite dogmas of one particular sect. But I hope no sectarian School, be it Orthodox or Unitarian, will be attached to the University.

We grant that the present officers of the School are Unitarian. But do they require others to be subject to their faith? Do they denounce, as heresy, any opinion that is at variance with their own? Do they declare that all who dissent from them have apostatized? Far from it. They encourage the greatest freedom of opinion.

What do some inconsistent persons want? Are they discontented that there is *one* School, where the mind is not fettered by *their* creed? Whilst they have *two* Colleges, and *two* Theological Schools even in this State, and all the Colleges, and Theological Schools, in the United States, except the one at Cambridge, for I see no good reason to except the two that have been mentioned elsewhere,—because they have them all under their exclusive control, do they therefore accuse the Unitarians of attempting a "Union of Church and State," because they are unwilling to give up their own rights, and make Harvard College an exclusively Orthodox institution? Shame on their inconsistency! Massachusetts has three Colleges, two of which are Orthodox; and because the third cannot be made like unto the two others, the cry is raised, "Union of Church and State!" It is idle for any one to talk of Unitarians' monopolizing the offices of the University. "Where is their modesty?" Look at other institutions in our land. Verbum sat!

A Friend to Candor.

[For the Christian Register.]

DR CODMAN'S SPEECH.

Mr Editor,—I have read with interest the printed sketch of Dr Codman's Speech before the Board of Overseers, against the new Statutes of the Theological Department of Harvard College. It is not, to me, a matter of surprise, to find sentiments so candid, proceeding from the lips of that gentleman. It is truly refreshing to those, who have regretted the tone of asperity and bitterness, which has too often been seen in the writings of the sect, of which Dr Codman is a most respectable member, to perceive, that such a course is not approved, and will not be followed by *him*.—Disapproving, as he had an unquestionable right to do, the connexion between the Divinity School, and the College, it was his duty, to express these opinions freely, and fearlessly; and surely no man could have done it in a more kind, considerate, and gentlemanly manner. The frank, and generous tribute, which he paid to the virtues of the Professors of that Institution, as well as to the President of the University, sufficiently prove his *own* title to the character of a just, and liberal Christian opponent. Yet much as we admire the spirit of Dr Codman's remarks, we feel bound to state, what we consider to be erroneous, in his argument and statements.

His argument proceeds on the ground, that the new Statutes of the Theological School at Cambridge, created some more intimate connexion between the College and the Divinity School, than had heretofore existed.

In this point, he was misinformed. We will select, as an example, the following passage in Dr Codman's speech.

"But, Sir, *I never expected to see the day*, when the DISTINGUISHED LAYMAN, who now presides over Harvard College, should *become* the Head of a Theological Faculty of any one Religious Sect. Tell it not in Gath! Publish it not in the streets of Askelon." I purposely omit the residue of this passage, because it pertains to another class of objections, which I shall make. I now say, that Dr Codman had *previously* in the *same* speech declared his entire approbation (not merely that), his *great pleasure*, at the promotion of Mr Quincy to the Presidency of the College, and yet he, as a member, ought to have known, that Mr Quincy, at the very hour, in which Dr Codman *hailed* his advancement to that office, was, by the very act, to which Dr Codman assented, become the *President of the Theological School*. Yes—Josiah Quincy was the President of the Theological School two years since, by virtue of his office!!

No change whatever has been made by the *new* statutes. This is the radical error of Dr Codman's speech. He should have shown, which he did not even attempt to do, that the new Statutes had created a more intimate connexion between the College and the Divinity School, than had *heretofore* subsisted. Dr Codman's true course, as we apprehend, should have been this. He should have prefaced his speech with a motion, "that it is expedient that all the Laws and Statutes connecting Harvard College with the Divinity School should be repealed, and requesting the Corporation to commence such a repeal."

But this is not the most serious objection to Dr Codman's remarks. He proceeds throughout to consider that the new Statutes constitute an Union of *Church and State*. To be sure, he nowhere attempts to show how, or in what way Harvard College, or the Divinity School enjoys the privilege of a *State* College, or a *State Divinity School*. It is our purpose to show that so far from enjoying this special privilege, or any privilege whatever, it is the only institution in the State, which is denied the privilege of acting as it may deem proper on all subjects connected with its interests. The control, which the Constitution has given to the Governor, Council, and Senate, over the College, so far from being the source of *power* to that Seminary, so far from affording to it the means of directing its influence on religious subjects, is a direct and positive *restraint* upon it. If it had been the object of the Unitarian party to secure the cooperation and influence of the State, why, we would ask Dr Codman, did the Unitarian members of the University assent to Chief Justice Parson's bill, *separating entirely the College from the State*? That bill was accepted by the Corporation, and *repealed against their wishes*. How can he reconcile this public, well known fact, with the suggestion often repeated by him, that the College wish an *Union of Church and State*? The College most earnestly *supplicated the State to let them alone*—to permit them to act as an *Academic and private* institution. But the State *refused it*. They chose to *control the College*. Who does not perceive that the powers of the Corporation are abridged by such a control? Let it not be understood that I disapprove of *this control*. So far from it, I can only disapprove, as I most sincerely do, the rashness and improvidence of the State in granting a charter to Andover *without reserving a similar and entire control over all its Statutes*, and in granting a charter to Amherst with a control, so limited, as that reserved to the State. Merely pecuniary Corporations are all visited, and superintended by the State, but in the most important of all subjects, *education*, the State has parted with all its power, except as to Harvard College. It is an invidious exception.

[For the Christian Register.]

DEVOTIONAL SERVICES IN CHURCH.

Mr Editor,—I believe I am not alone in sorrow at the manner, in which the devotional services of the Church are treated by many of the attendants in the sanctuary. They appear to think that the sermon is the only part of the exercises to which they need give attention. Now it seems to me that the *worship* of the Church should particularly engage their thoughts and feelings. If the clergyman is praying *for* them, they certainly ought to listen in respectful sympathy, and if it be proper that they pray *with* him, as I think it is, their manner should indicate the deepest seriousness, and abstraction from sensible influences.

The inattention to which I allude, is most offensive—during the benediction; because it is then noisy. That the audience should be putting on their surtouts, getting their hats, and opening the pew doors, while the minister is commending them to the love of God, and the grace of our Lord Jesus Christ, is a breach of decorum, to which nothing but habit could make any person of good manners or religious character insensible, and the habit never could have been formed but by imperceptible degrees. I have sometimes thought that if I were in the pulpit, I could not utter the benediction till the people were in an attitude which indicated some sense of its character, both as a devotional and an affectionate act; and I am inclined to believe that if ministers would adopt this practice, and wait till the people are still, an entire change might be effected. At present it is not unusual for the benediction to be pronounced in the midst of such a general movement, that it is impossible for one at a little distance from the pulpit to hear what is said.

Propriety.

[For the Christian Register.]

THE PUBLISHING FUND.

Mr Editor,—A writer in a late paper inquires respecting the Publishing Fund. The Association which existed under that name, was virtually dissolved three or four years since. The Trustees found that they could not prosecute a purpose, which brought them into such immediate competition with the booksellers, without great inconvenience, and comparatively small advantage to the public, as moreover much more attention was given to the writing and publishing of juvenile books than at the time when the project was started, one reason for continuing their labors was withdrawn. It was therefore thought expedient to close the concerns of the Association.

I agree with your correspondent in wishing that there were more tracts adapted for that class of readers who need very plain and simple writing, and particularly that narrative tracts free from objectionable doctrine could be procured in addition to those to which he refers. Might not the Unitarian Association render a service to the community by occasionally publishing such a tract.

Quondam P. F.

[For the Christian Register.]

ANECDOTE.

Mr Editor,—When the excellent volume of Family Prayers, written by Rev. Mr Brooks, of Mass. were so generally distributed through our city and to the navy and heads of departments, a very distinguished member from Pennsylvania, forwarded his volume to his mother, a pious and intelligent Presbyterian, not telling her that a Unitarian was the author. She read it and used it in her family devoutly; and when her son went home, she told him she "had been enlightened and comforted by that prayer book. I have, said she, compared it with our Saviour's prayers, and the resemblance is wonderful—so warm, so devoted, so evangelical, they embody the very soul of Christian temper; and are so humbling to human pride." He has not told her that it was Unitarian, and I begged him not to. This, Sir, shows very plainly how prejudice warps the judgment; for if she knew its author was a Unitarian, she would immediately, I believe, throw the book aside. Could the Liberal and Orthodox of the East and South, meet, unknown to each other, like the old lady and her book, I think they would both find much to like in each other. Z.

Washington, January, 1831.

[For the Christian Register.]

ISAIAH, IX. 6, 7.

Mr Editor,—By giving in the Register a full exposition of Isaiah ixth, 6th 7th, you will much oblige An Inquirer.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 12, 1831.

MR NOYES' NEW TRANSLATION OF THE PSALMS.

The first attempt in this country to furnish the public with any portion of the Hebrew Scriptures, in an improved dress, was made in 1827, when the Rev. Mr Noyes' "Amended Version of the Book of Job," made its appearance, and was pronounced, by competent judges, to be the best specimen of biblical translation in the English language. An undertaking so successfully accomplished, while it was a subject of congratulation both to the lovers of Divine Truth and to the friends of Biblical Literature, awakened a strong hope that the time was not so far distant, as many had feared, when the Christian community might have the satisfaction of reading other parts of the Old Testament in an amended version. We have now the pleasure to inform our readers that this hope was not excited only to be disappointed. A new translation of the Psalms, by the same hand, is ready for the press, and will soon be published; and judging of the merits of the performance, from our examination of a considerable portion of it, as well as from our knowledge of the qualifications of the author for this kind of literary labor, we do not hesitate to say, that it will deserve extensive patronage. This we earnestly wish it may receive, not only for the benefit such a work is suited to confer on our churches by clothing a valuable part of the Divine Word with new interest, but because it is desirable that one so well fitted, as Mr Noyes is, to excel in this department of Sacred Literature, should find sufficient encouragement to induce him to persevere in the business of translation, till he shall have given us all the writings of the Old Covenant in a style worthy of their originals. Why ought not he, who, with competent talents and learning, is willing to devote the time he can spare from parochial duties to such an employment, to receive from the public, unequivocal proofs, that he is regarded as laboring in a vocation at once useful and honorable? Useful it certainly will be deemed by every one who knows enough to perceive and feel the difference between the Bible as it is in the original, and as it appears in the common version of it. And no less honorable will it seem to any who is aware of the kind of intellect and information that are requisite for successfully transferring the thoughts and spirit of an ancient and peculiar language, like the Hebrew, into our own. We are aware, indeed, of the remark, that no one ever grew immortal by a translation; and we know not but there is truth in the observation, so far as it is founded on the fact that language is continually changing, and that, in consequence, what is deemed a good version in one age may be superseded by a better in the next. But so far as the remark is supposed to imply anything undignified, or unworthy the efforts of great minds, it is destitute of force. The office of the translator has ceased to be ranked with those servile occupations which devolve on mere literary drudges. This task, as it has been found to require peculiar talents and various learning, is at length considered by scholars, and it should be by the community, not only useful, but deserving of honor.

Is it said by way of excuse for indifference to the claims of a good translator of the Scriptures on public patronage, that the community is not yet prepared for a corrected version of the Bible? We do not deny that such an one as we should be glad to see, could not be executed without some offence to the ignorant and prejudiced. But the influence of these would soon be outweighed by the judgment of the reasonable and well informed. Or, granting that this might not be the case;—one may as well wait for the river to run by, as for the sanction of the prejudiced and ignorant, in attempts to change the present state of things, in any respect, for the better. No advance was ever made in reformation, without opposition. Shall this forbid effort? Let it be that a long time may elapse before the biblical philologist will be suffered to proceed unimpeded by those peculiar and extraneous difficulties which the passions and interests of men are so apt to create in this department of literature. It should be remembered that while nothing is done, they will remain the same, and that every successive effort, judiciously made, will produce new facilities for removing or surmounting them. In a word, it is acknowledged by all, who are qualified for judging on the subject, that the Holy Scriptures do not now adequately convey to the English reader the mind and spirit of those who wrote them; and that it is altogether desirable that they should. Let Christians, then

of all classes feel an interest in so important a matter, and meet those who are able and willing to remedy the evil complained of, with a prompt and generous patronage.

LATE PUBLICATIONS.

THE POLITICAL CLASS BOOK, *intended to instruct the higher classes in Schools in the origin, nature and use of political power.* By WILLIAM SULLIVAN, Counsellor at Law. *With an Appendix upon Studies for practical men; with notices of books suited to their use.* By GEORGE B. EMERSON. Boston: Richardson, Lord & Holbrook, 1831. 12mo.

It is a great defect in the courses of education which are pursued in most of our schools and colleges, that little or no instruction is given respecting our peculiar forms of government and the rights and duties of American citizens. The great majority of our young men enter upon life grossly ignorant of these subjects, and their notions in regard to them are too apt to continue crude and confused. Mr Sullivan therefore deserves the thanks of the community for this little manual, in which he has embraced a great deal of information respecting the constitutions and laws of the country, and political economy and some other connected topics. This edition contains many corrections and some additions to the preceding one. From a cursory examination which is all that we have had leisure to bestow upon it, we should think the work might be introduced with advantage in schools and academies.

The appendix by Mr Emerson seems also well adapted for the purpose at which it aims. Young men in active life, are often embarrassed in deciding how they shall employ their leisure hours most beneficially to themselves. Such persons will find this appendix useful as an assistant in directing them to proper subjects of study, and pointing out the best works in relation to it.

"STUDIES AND STORIES. *By Mary Lovechild.* Boston: Carter, Hendee, & Babcock, 1830." pp. 86, 18mo.

We are pleased with this book. It is not adapted for *little* children, but juvenile readers, who have gained more acquaintance with the ways of thinking and talking than belong to mature years, will find in it both entertainment and instruction. The first piece—a letter from a young lady, giving an account of her journey to Niagara—we think might better have been omitted; but the conversations about the crocodile and the snail are more exceptionable, and well conducted. The shorter articles afford a pleasant variety. The writer promises other "portions, under the same title, which, like this, will be complete in themselves; that they may have value as separate books, and when bound together, may compose a single and uniform work."

OBITUARY.

[For the Christian Register.]

DR THOMAS FOSTER.

Died in Cambridge, on the 4th inst. Dr. Thomas Foster.

In the death of this individual, the community of which he was a member, has sustained a loss which will be long and deeply felt. Though the general sorrow which it has caused among those who knew him, has already paid the best tribute to his memory, we cannot suffer him to pass away without some more public testimony to his worth. His professional skill and experience—his many excellent qualities of mind and heart—his sterling integrity and high moral principle—his openness and independence of character—his real but unostentatious benevolence—his social virtues—his public spirit—his sincere piety shown in its fruits—make his memory dear to those whom he has left behind. In his religious opinions he was an avowed and decided Unitarian of the school of Price. In his feelings he was a Christian of no sect. Charitable without being careless of truth, and fully persuaded in his own mind without being bigotted or exclusive, he endeavored as far as it could be done without sacrificing the first rights of truth and conscience to keep aloof from religious strife. He was averse to controversy not from doubt or indifference but from a love of peace, and a fear lest in disputing about the letter and the form of Christianity its vital spirit should be forgotten. He will be remembered with fond regret by his bereaved relatives; by the many families and individuals who have lost in him an able physician, an esteemed friend and companion, and a faithful adviser; by the poor to whom, with the benevolence which is so common and honorable a trait in those of his profession, he was liberal of his alms and his advice; by his townsmen among whom his integrity had gained him an influence which he never abused; by various literary and charitable societies of which he was an active and esteemed member. A peaceful death closed an upright and useful life. With a calm trust in the mercy of God revealed by Christ, and in the Christian's hope of the life eternal, he fell asleep.

Cambridge, Feb. 9, 1831.

SUMMARY.

MASSACHUSETTS LEGISLATURE.

On Thursday, Feb. 3d, in the Senate. The following bills passed to be engrossed. To incorporate the proprietors of the first Congregational meeting house in Nantucket; to incorporate the Mount Pleasant Classical Institution, a bill in relation to the exportation of articles subject to inspection; and a bill to establish a fire department in Gloucester The bill to alter the terms of the C. C. Pleas in Hampden County was read and committed. Bills were reported to alter the dividing line between Dartmouth and New Bedford, and to incorporate the Haverhill Mutual Fire Insurance Co.

In the House of Representatives. Private petitions were presented and committed. An estimate of a tax for the County of Essex was received and committed The following bills were reported.—A bill limiting the tenure of office and establishing the salaries of the Clerks of the S. J. Courts; a bill in addition to the acts respecting the office of Sheriffs, and a bill to incorporate the Boston Society of Natural History. The bills to alter the terms of the C. C. Pleas in the County of Hampden, passed to be engrossed.

On Friday, in the Senate. The bill to alter the dividing line between Dartmouth and New Bedford, and the bill to incorporate the Haverhill Mutual Fire Insurance Co. passed to be engrossed. The bill to alter the meeting of the Commissioners in Hampden County was committed. The bill to incorporate the Reading Agricultural and Mechanic Association was committed. A bill to incorporate the Foudrinier Paper Co. and a bill to incorporate the Pigeon Cove Harbor Co. passed to be enacted.

In the House of Representatives. Remonstrances against the removal of the Registry of Deeds in the North District of Berkshire to South Adams, were committed. A bill from the Senate, respecting the exportation of articles subject to inspection was committed. The Committee on the petition of the American Convention for promoting the abolition of Slavery, reported that no legislative expression upon the subject of the memorial is at this time required. A bill to alter the meetings of the Commissioners in Hampden County, and a bill to incorporate the Reading Agricultural and Mechanic Association, passed to be engrossed. The bill to incorporate the Pigeon Cove Harbor Co. and the bill to incorporate the Foudrinier Paper Co. passed to be enacted.

On Saturday, in the Senate. The Committee on the petition of the trustees of Amherst College concluded a report, by recommending that said petition be referred to the next General Court. Bills were reported to alter the terms of the C. C. Pleas, and to alter the meeting of the Commissioners in Hampden County. A bill was reported to authorize the County Commissioners of Middlesex and Essex to lay out the Andover and Medford Turnpike, and establish them as County roads. A bill was reported to incorporate the Worcester County Historical Society.

In the House of Representatives. The Committee on the Militia were instructed to inquire into the expediency of abolishing Courts Martial in time of peace, and transferring the trial of officers to the C. C. Pleas The Committee on the Judiciary were instructed to inquire whether any and what alterations ought to be made in the law regulating taking bail in civil actions. The report of the Committee on the subject of the Lunatic Hospital was accepted. Several remonstrances against the removal of the Registry of Deeds, in Berkshire North District were committed, The following bills passed to be enacted;—To establish a fire department in the first parish in Gloucester—to annex a gore of land to Hardwick—to annex certain land in Western to Palmer—to annex certain land in Wrentham to Foxborough, and a bill authorizing the County of Franklin to make use of the jail in the County of Hampshire.

On Monday, Feb. 7th, in the Senate. The Committee on public lands were instructed to consider the expediency of extending the time to the proprietors of lands in the State of Maine, to procure settlers on those lands purchased of this Commonwealth. The petition of the proprietors of Trinity Church in Boston for an act of incorporation was committed. Bills passed to be enacted;—To establish a fire department in Gloucester—to annex a gore of land to Hardwick—to annex certain land of Western to Palmer—to annex part of Wrentham to Foxborough, and to authorize the County of Franklin to make use of the jail in Hampshire County. Bills to alter the terms of the C. C. Pleas, and the meetings of the Commissioners in Hampden County passed to be engrossed.

In the House of Representatives. Sundry petitions were presented and committed. A remonstrance against the renewal of the charter of Milbury Bank was presented and committed. The select committee reported their opinion that manufacturing corporations, and no others, should be taxed as such, in the places where they are situated.

On Tuesday, in the Senate. A bill was reported to incorporate the Boston Paper Co.

In the House of Representatives. Petitions were presented and committed. A committee was appointed to consider the expediency of altering the laws relative to impounding cattle and the appointment of Field Drivers. A bill to alter the term of the C. C. Pleas in Hampden County passed to be enacted. The bill against hawkers, pedlars, &c. was recommitted with instructions to bring in a bill providing licenses for pedlars.

On Wednesday, in the Senate. Sundry petitions were presented and committed. A bill was reported in addition to an act regulating Courts of Probate. A bill respecting the legitimation of children born out of wedlock, and a bill in addition to an act regulating the descent and distribution of intestate estates was reported. A resolve was passed authorizing the land agent to convey land to certain revolutionary soldiers. A resolve was passed allowing further time for grantors and purchasers of lands in this Commonwealth. The bill to alter the terms of the C. C. Pleas in Hampden County passed to be enacted. A resolve passed authorizing the overseers of Sandwich monthly meeting to hold real estate. A bill was reported to incorporate the Boston Imprinting Co.

In the House of Representatives. The Committee reported against the bill authorizing tender of payment after suit, and reported a bill relating to the plea of tender. A bill was reported to provide for the compensation of Sheriffs, Constables and Coroners in certain cases. A bill was reported in relation to the exportation of articles subject to inspection. A bill from the Senate, with an amendment, was reported in addition to an act imposing a duty on sales at auction; also a bill for improving the administration of justice in criminal prosecutions. A bill was reported to authorize the S. J. Court to determine in equity, all matters relative to the donation of Count Rumford to the American Academy of Arts and Sciences. A resolve was reported to confirm the records of the town of Springfield. A bill to incorporate the trustees of the Hawes Fund in South Boston was reported. Bills passed to be enacted,—To alter the meetings of the County Commissioners in Hampden County, and to incorporate Reading Agricultural and Mechanic Association.

The Amendments. The question was taken on Wednesday, in the House of Representatives on the two Amendments to the State Constitution proposed by the Legislature of last year. The amendment for changing the commencement of the political year, from May to January, was adopted by the constitutional majority, the yeas being 377 and the nays 39.

The amendment for adopting a new basis of Representation was rejected, by a vote of 273 in the affirmative, and 149 in the negative; two thirds of the members voting being required, to give an affirmative vote. The whole number being 419, the number required was 280.

CONGRESS.

On Friday, Jan. 28th, in the Senate. The bill from the House of Representatives, authorizing the construction of three schooners for the naval service, passed.

In the House of Representatives. The bill from the Senate, allowing the witnesses in Judge Peck's case 20 cents a mile for travel and four dollars per day for attendance, ordered to be engrossed for a third reading.

The Judiciary Bill.—The question was taken in the House of Representatives on Saturday the 29th ult. on the bill for repealing the 25th section of the Judiciary Act. The previous question was moved by Mr Crawford, of Penn. and sustained by the House, and the yeas and nays were ordered on the question of rejecting the bill, which was decided in the affirmative—yeas 137, nays 51. All the members from this state, and all from New England except three, voted in the affirmative.

On Monday, Jan. 31st, the Senate resolved itself into a Court of Impeachment on the trial of Judge Peck. The Vice President called on each Senator to pronounce whether the accused is guilty or not guilty. Twentyone Senators answered *guilty*, and twentyone *not guilty*. The Judge was discharged.

On Tuesday, Feb 1st, in the House of Representatives, A resolution was passed to inquire into the expediency of defining by statute, all offences which may be punished as contempts of court, and defining the punishment.

On Thursday, Feb. 3d, in the Senate. The following message was received from the President of the U. States.

To the Senate of the United States:

I respectfully submit to the Senate, in answer to their legislative resolution of the 20th ultimo, in relation to the sales of land at the Crawfordsville Land Office in Nov. last, reports from the Secretary of the Treasury and the Commissioner of the General Land Office.

Concurring with the Secretary of the Treasury in the views he has taken of the treaties and act of Congress touching the subject, I cannot discover that the President is vested with any power, under the constitution or laws, to withhold a patent from a purchaser who has given a fair and valuable consideration for land, and thereby acquired a vested right to the same; nor do I perceive that the sole legislative resolution of the Senate can confer such a power, or suspend the right of the citizens to enter the lands that have been offered for sale in said district, and remain unsold, so long as the law authorizing the same remains unrepealed.

I beg leave, therefore, to present the subject to the reconsideration of the Senate.

ANDREW JACKSON.

February 3, 1831.

In the House of Representatives. The bill granting $30,000 to Mr Monroe was passed. A bill was introduced to repeal the act of 1830, reducing the duty on salt.

Lithographic Print. A lithographic print has recently been taken by W. Blanchard, from a copy of Mr Harding's fine portrait of Dr Channing. Those familiar with the original consider it a good likeness. It is for sale by L. C. Bowles, at one dollar a copy.

Massachusetts Medical Society. The following preamble and resolve were adopted at the stated meeting of the Counsellors of the Massachusetts Medical Society held on the 2d inst. and ordered to be printed:

Whereas it does not appear to the Counsellors of the Massachusetts Medical Society that any revised edition of the American Pharmacopœia has hitherto been completed with sufficient unanimity or extent of cooperation to render certain its adoption as a national standard:

Resolved, That the Massachusetts Medical Society will for the present continue to use as their standard, the Pharmacopœia of the United States published by the Convention of 1820. GEO. HAYWARD, Rec. Sec. of Mass. Med. Society.

Boston, Feb. 8, 1831.

Humane Society. The Trustees of the Humane Society of Massachusetts, have recently voted to build four huts on Nauset Beach, (C. Cod,) for the relief of persons wrecked on that coast, have appropriated $300 towards the erection of similar huts on the south-eastern shore on Nantucket—and have renewed their donation of $600 per annum for three years for the support of six free beds in the Massachusetts General Hospital. They have also voted $5000 towards founding a Lying-in-Hospital—an establishment much needed in this city.

University of the City of New York. We understand that at a meeting of the Council of the University of the City of New York, on Monday evening, the following gentlemen, having been regularly nominated at a previous meeting, were unanimously elected, as follows, namely:

Hon. Albert Gallatin, President of the Council.
Hon. Morgan Lewis, Vice President of do.
John Delafield, Esq. Secretary of do.
Samuel Ward, Jr. Esq. Treasurer of do.
And the Rev. James M. Mathews, D. D. was unanimously elected Chancellor of the University.

The prospects of this interesting institution are continually brightening. Nearly $120,000 are subscribed. It is expected that the operations of the University will commence next autumn.

Patents. The number of patents for inventions issued from the United States Patent Office during the year 1830, amounts to 544. Of this number, 190 were to citizens of this state; to the New England States, 146, fiftytwo of which were granted to citizens of Connecticut; 88 to Pennsylvania; 24 to Maryland; 25 to Virginia; 8 to New Jersey; and 19 to Ohio.—Among the inventions were 37 threshing machines, 13 new ploughs, spinning machines, machines for making hats, steam engines, stoves, grist mills, &c. &c.

LATE FOREIGN NEWS.

The Boston Daily Advertiser gives the following summary of news by late arrivals.

The packet ships Canada and Napoleon have arrived at New York, bringing London papers to Jan. 3.

The trial of the Ministers of Charles X. was concluded Dec. 21. They were declared guilty of Treason, and sentenced to imprisonment for life, with a forfeiture of their titles, rank and orders, and Prince Polignac was declared civilly dead. No disturbance took place on the publication of the sentence, entire order being preserved by the excellent arrangments, and judicious disposition of the National Guard.

On the 25th, Gen. Lafayette, in consequence of some vote of the preceeding day for the regulation of the National Guard, resigned his command. The King endeavored to prevail on him to reaccept it, but he declined doing it unless a more popular character should be given to the ministry, and an electoral law introduced more satisfactory to the people.

On the 27th one or two changes took place in the Ministry. Mr Merilhon was appointed to the Department of Justice, in place of Mr Dupont de l'Eure, and Mr Barthe succeeded the formar as Minister of Instruction. It is said that Lafayette, after having refused the earnest entreaty of the King to retain the command of the National Guards, finally went to him to revoke his resignation, but was then informed that it was too late, and that General Sohan had received the commission. Lafayette, in the Chamber of Deputies on the 27th, explained the reasons of his resignation. He said he should not have resigned had not the crisis which they had happily got over terminated At this time, he said, my conscientious love of order is satisfied, but I cannot say the same of my conscientious love of liberty.

The affairs of Poland wore the most terrific aspect. The Polish army it is stated amounted to 145,000 men, including 45,000 regular troops, 20,000 disbanded soldiers, and 80,000 new recruits. The details of the insurrection were published in a supplement of the St Petersburgh Journal, and it was there announced that the Emperor had determined to adopt the most decisive and severe measures to stifle the rebellion, and restore tranquillity. The entire body of the army of Lithuania had received orders to enter Poland without delay. The first corps of infantry and the third corps of cavalry in reserve were advancing towards the frontiers, and would take up a position to enable them to support offensive operations if necessary.

The Polish Diet was opened Dec. 18. The President, on his election, set an example to his countrymen, by a contribution of 30,000 florins towards the wants of the state. All the deputies followed, subscribing as much as they were able.

Count Diebitsch had been appointed to the chief command of the Russian Army on the Western Frontier. The Russian Guard of 40,000 men were ready to march from St Petersbergh to the Polish Frontier, Dec. 25.

Active hostilities were going on between the Dutch and Belgians at Maestrich. The Belgian Congress was still in session at Brussells, and had decided in favor of two legislative chambers. It was announced officially in the Congress on the 27th of December, that the five great powers had recognized the independence of Belgium.

A new election law has been presented in the French Chamber of Deputies, which makes the number of electors about 180,000 instead of 80,000, the number under the existing law.

The ex-Ministers of France were removed from the fortress of Vincennes, Dec. 29, to be transported to that of Ham, which they reached on the following day. They were escorted by two squadrons of Hussars, which were relieved on the road by two squadrons of Chasseurs.

Madame de Genlis died at Paris Dec. 31.

It was reported that an insurrection had broken out in Rome. It was also reported that a majority of the Cardinals were disposed to vote for Cardinal Fesch for the Papal Chair.

Disturbances continued in England, and were growing alarming in Ireland. The Archbishop of Canterbury had, by order of the Privy Council, prepared forms of Prayer on account of the troubled state of certain parts of the United Kingdom. Parliament adjourned from Dec. 23, to Feb. 3, to give Ministers time to mature their plans of retrenchment and reform. Sir James Graham stated that the Ministry would attempt a reform without a dissolution of Parliament, but if the attempt failed, they should recommend a dissolution. Large exportations of specie were making from London for the continent.

Poland. In our last Register, we gave an account of the recent revolution in Poland. There have been so many partitions, and re-unions, and re-partitions of Poland within the last forty years, that it requires some attention to geography and history to understand what is meant by the term. We presume, therefore, that the following brief sketch of the modern history and present state of this ill-fated country will at this moment prove acceptable to our readers.

Ancient Poland was a large country of Europe lying between Germany, Russia, Turkey and Hungary. Including Lithuania, it contains 284,000 square miles. and 15,000,000 inhabitants.—The partition of Poland between Russia, Austria, and Prussia, took place at three distinct epochs, 1772, 1793, and 1795; and the result of the whole was as follows:—

	Sq. Miles.	*Population.*
To Austria,	64,000	4,800,000
To Prussia,	62,000	3,500,000
To Russia,	168,000	6,700,000
	284,000	15,000,000

At the peace of Tilsit (July 1807,) Bonaparte stripped Prussia of the greatest part of her Polish possessions. Of these he gave a small portion to Russia, and erected the rest into a new State, called the grand dutchy of Warsaw, which he assigned to the king of Saxony. In 1809, after vanquishing Austria in the field, he compelled her to cede part of Galicia to Russia, and another part to his new grand dutchy. But all the arrangements of Bonaparte were overturned by the disastrous campaign of 1812; the Russians reoccupied Poland; and the Congress of Vienna, while it decreed to Austria and Prussia a partial restitution of their late cessions, confirmed to Russia all the Polish and Lithuanian provinces acquired before 1795, conferring on her, in addition, the sovereignty of the central provinces, which constitute the present kingdom of Poland. Each of the three powers was enjoined by the Congress to give to its respective portion of Poland as free a constitution as circumstances should permit.

The following table shows how the territory and population were divided between the three powers at the Congress of Vienna.

	Sq. Miles.	*Population.*
To Prussia,	29,000	1,800,000
To Austria,	30,000	3,500,000
Kingdom of Poland,	47,000	2,800,000
To Russia,	178,000	6,900,000
	284,000	15,000,090

The *kingdom of Poland*, as constituted at the congress of Vienna, is the seat of the present revolution. It comprises the chief part of that which, from 1807 to 1813, formed the dutchy of Warsaw. It consists of the central provinces of ancient Poland, bounded all along its frontier by the respective acquisitions of Russia, Austria, and Prussia. Area 47,000 sq. miles.—The population at present is estimated at 4,000,000.—This country, though subject to the same sovereign as Russia, was governed in every respect as a separate monarchy. The regal dignity is vested in the czar, represented by a viceroy, in whom, and in a cabinet of ministers, the executive government resides. The religion of the majority is the Catholic. The Protestants of different sects are also numerous; and there are many members of the Greek church. The Jews are computed to form a seventh of the whole population.

MARRIAGES.

In this city, Capt. Samuel Sayward, of Gloucester, to Miss Catharine C. Bates; Mr Charles Sterling to Miss Elizabeth Gale, of Winthrop, Me.; Mr John C. Taggert to Miss Lydia W. Turner; Mr John Simpson to Miss Pamelia Porter; Mr Thomas G. Starr, printer, to Miss Ann H. Washburn.

In Cambridge, Mr William Hedge, of Montreal, to Miss Elizabeth H. Hedge, of C.

In Hingham, Capt. Peter Lane to Miss Deborah Cushing; Mr John Sprague to Miss Mehitable Sprague.

In Newburyport, Capt. Charles Marsh to Miss Rebecca S. Clark.

DEATHS.

In this city, on the 3d inst. very suddenly, Mrs Sarah Pattee, wife of Mr John Pattee, aged about 54; Joseph Lee, Esq. 83; Mrs Elizabeth Watson, wife of Mr Benjamin M. Watson, and eldest daughter of the late Chief Justice Parsons, 46; Mrs. Ellen Tucker, wife of Rev. Ralph Waldo Emerson, 19.

At Cambridgeport, Newell Bent, Esq. aged 52.—Funeral tomorrow afternoon at 1 o'clock from Rev. Mr Gannett's meeting house. Friends and relations are requested to attend, without further invitation.

In Charlestown, Miss Deborah Savage, aged 58.

In Newton, Capt. John Stanton, aged 42.

In Beverly, Mr Robert Baker, aged 89, the oldest man in the town; he was at Lexington when attacked by the British.

In Walpole, Miss Harriet Louisa Clap, aged 19.

In Milbury, Dr Phineas Longley, aged 67.

In Northampton, Benjamin Tappan, Esq. aged 83.

In Provincetown, Dec. 23, Capt. Thomas Rider, aged 70.

In Pittsfield, Hon. John C. Williams, aged 77, of Roxbury, and a graduate of Harvard College.

In Lyman, N. H. Jonathan Knapp, in the 100th year of his age, a soldier of the French and Revolutionary Wars.

In New York, John Watts, jr. M. D. President of the College of Physicians and Surgeons in that city.

In Lexington, Ky. Mr Wm. Prentiss, aged 77, of Cambridge, Mass.

NEW GOODS.

BREWER & BROTHERS have received per "Charlemagne" from Havre, "Courier" from London, and other recent arrivals, large additions to their assortment of

Medicines, Perfumery, London Brushes, &c.

Families may always depend upon finding at their store articles of the *first quality* at reasonable prices. Those who do not furnish themselves readily at their accustomed Apothecaries' shops, will generally if not invariably get served here, as it is our intention to be supplied with all rare and scarce articles in the line.

*** Our Wm. A. Brewer holds himself in readiness to wait personally upon our friends and the public at any hour of night.

☞ The smallest favors gratefully acknowledged.

Feb. 12. 6tis

IMPROVED MEDICINE SPOON, for administering Medicine or Food to Children and Adults, in a recumbent position, without their tasting or being able to resist its passing into the Stomach. For sale by the dozen or singly by BREWER & BROTHERS, 90 Washington Street, also by EBEN. WIGHT, 46 Milk Street, and JOSHUA P. PRESTON, corner of Federal and Williams Streets. Feb. 12.

STUDIES AND STORIES. Just published by CARTER, HENDEE, & BABCOCK, corner of Washington and School Streets, "Studies and Stories, by Mary Lovechild." 3t Feb. 12.

☞ See notice under the head "Late Publications," in this week's Register.

BLAIR'S COMMON THINGS. Ninth edition. Price one dollar per dozen. James Loring, No. 132 Washington Street, has for sale, The First Catechism for Children, containing common things necessary to be known at an early age. By Rev. David Blair. To this edition is added a Catechism relative to the American Revolution, a Catechism of the History and Customs of Nations, and Arithmetical Tables.

As above, Alden's Spelling Books. Watts on the Mind, with questions for Schools.

Also—The eighteenth edition of An Abridgment of Murray's English Grammar, with alterations and improvements. Designed for the use of the younger class of learners. By a teacher of youth of Boston. $1 per dozen. This little manual has been pronounced by competent judges to be of more utility in acquiring a thorough knowledge of Grammar, than many others that are more expensive. It has had a wide circulation for about thirty years. Feb. 12.

NATURAL HISTORY OF THE BIBLE. This work, by Rev. Dr Harris, of Dorchester, is for sale at the Christian Register office. It has been lately noticed in the Register, with a just expression of surprise, that while it has passed through at least four editions in England, the original edition in this country has not all been sold. Feb. 12.

ABBOT'S SERMONS. At this office, for sale, Sermons by the late Rev. A. Abbot, D. D. of Beverley; with a memoir of his life. Feb. 12.

CHRISTIAN DISCIPLE Odd numbers of this work, both of the old and new Series may be obtained at this office. Feb. 12.

LECTURES ON CHEMISTRY—Dr. GAY will deliver his 2d course of Lectures on Chemistry.—The 1st Lecture was given at *Chauncy Hall* on Monday evening, the 7th of February, at 7 o'clock, and they will be continued every Monday evening until the course shall be finished. The course will consist of 12 Lectures, and the subjects of each Lecture will be amply illustrated by experiments.

☞ Tickets to the course and gratuitous tickets to the 1st Lecture may be procured at the Bookstores of Messrs. L. C. Bowles, Munroe & Francis, Carter, Hendee & Babcock, S. H. Parker, and James W. Burdutt, and at the study of Dr. Gay, No. 48 Milk Street.

Terms.—Ticket for one person $2, do for each additional member of the same Family $1. Feb. 5.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS. 600 copies of this popular selection of Hymns and Psalms, of the best edition, may be had, at very reduced prices, on application to HILLIARD & BROWN, Booksellers to the University, Cambridge. 6tis Jan. 29.

VALUABLE BOOKS for sale by HILLIARD & BROWN, Booksellers to the University, Cambridge:—

Robert Stephen's Hebrew Bible, 6v. 24mo. fine paper.
Buckland's Reliquiæ Diluvianæ, 4to.
Lardner's complete works, 5 v. 4to.
Butler's Horæ Biblicæ.
Graves on the Pentateuch.
Bacon's complete works, 10 v. 8vo.
Doddridge's Miscellaneous works, 8vo.
" Expositor, 6 v. 8vo.
" " 1 v. 8vo.
Twining's Aristotle, 2 v. 8vo.
Jebb's complete works, 3 v. 8vo.
Bishop Berkley's do. " "
" Butler's do. 2 v. 8vo.
" " " " 12mo.
" Burnet's History of the Reformation, 8 v. 12mo.

Jan. 29. 4tis.

HARMONY OF THE GOSPELS This day published by GRAY & BOWEN, No. 141 Washington Street, "A Harmony of the Gospels," on the plan proposed by Lant Carpenter, LL. D. Feb. 5.

THE MERCHANT'S INSURANCE COMPANY in BOSTON conformably to the requirements of their Charter give notice, that their Capital Stock is $300,000 the whole of which is paid and invested according to law—that they make insurance on *Vessels, Cargoes*, and *Freight* against the perils enumerated in their policies and that they make insurance on *Buildings* and *Property* on shore against *Fire* on such terms and conditions as the parties may agree—to an amount not exceeding thirty thousand dollars on a risk.

JOSEPH BALCH, *President.*
SAMUEL W. SWETT, *Secretary.*
6t January 21, 1831.

A LAD WANTED. A Lad about 14 years old who writes a good hand, and is quick at figures, is wanted in a wholesale Dry Goods Store; his principal compensation will be constant employ.—None need apply that are allowed to be out evenings, in the habit of attending the Theatre, or similar places of amusement. A line directed to H. W. in the hand writing of the applicant, and left at this office, will meet with immediate attention. eptf Jan. 8.

MEN ACCOUNTABLE ONLY TO GOD FOR THEIR RELIGIOUS OPINIONS.—Rev. Dr. LOWELL'S Sermon, preached at the Ordination of Mr. WILLIAM BARRY, Jr. to the Pastoral care of the South Congregational Church in Lowell.—This day published by N. S. SIMPKINS, & Co.
Jan. 29. 79, Court-street.

CHRISTIAN DISCIPLE—*New Series.* The subscription price will be given at this Office for two copies of No. I, Vol. II. of the Christian Disciple, New Series. Jan. 22.

BOOKS MISSING. Lowth's Translation of Isaiah; Leland's View of the Deistical Writers, 2 Vols.; Campbell's Dissertations on the Gospels, Vol. 1st; Bowring's Hymns; British Poets, Vol. 3d; Life of Jane Taylor, 2 vols., Life of Mrs. Graham; Contributions of Q. Q. 2 vols.; Christian Disciple, vol. 1st, in boards; Lock Hospital Collection of Sacred Music.

☞ Any person having in his possession either of these works belonging to the subscriber, is respectfully requested to return the same to him, or leave it at this office. HENRY WARE, jr.

Cambridge, Nov. 6th.

SELECTED POETRY.

THE WARRIOR.

A gallant form is passing by,
The plume bends o'er his lordly brow;
A thousand tongues have raised on high
His song of triumph now.
Young knees are bending round his way,
And age makes bare his locks of grey.

Fair forms have lent their gladdest smile,
White hands have waved the conqueror on,
And flowers have deck'd his path the while,
By gentle fingers strown.
Soft tones have cheered him, and the brow
Of beauty beams uncovered now.

The bard that waked the song for him,
And poured his boldest numbers forth,
The wine-cup, sparkling to the brim,
Adds phrenzy to the mirth;
And every tongue, and every eye,
Does homage to the passer by.

The gallant steed treads proudly on,
His foot falls firmly now, as when
In strife that iron heel went down
Upon the hearts of men;
And foremost in the ranks of strife,
Trod out the last dim spark of life.

Dream they of these—the glad and gay,
That bend around the conqueror's path?
The horrors of the conflict day—
The gloomy field of death—
The ghastly stain—the severed head—
The raven stooping o'er the dead.

Dark thoughts and fearful! yet they bring
No terrors to the triumph hour,
Nor stay the reckless worshipping
Of blended crime and power.
The fair of form, the mild of mood,
Do honor to the man of blood.

Men, Christians! pause—the air ye breath
Is poisoned by your idol now;
And will you turn to him, and wreath
Your chaplets round his brow?
Nay, call his darkest deeds sublime,
And smile assent to giant crime?

Forbid it, Heaven!—a voice hath gone
In mildness and in meekness forth,
Hushing before its silvery tone,
The stormy things of earth;
And whispering sweetly through the gloom
An earnest of the peace to come.

MISCELLANEOUS.

ECCLESIASTICAL AFFAIRS IN CANADA.

A proposal has been made for an Established Church in Canada. So far as we understand it, the intention is, to place the Episcopal and Presbyterian clergy on the ground of such an Establishment. A meeting has been held in York, (U. C.) "to consider the propriety of petitioning the Imperial Parliament against any ecclesiastical Establishments in that province—to do away with all exclusive privileges on account of religion—and to appropriate the Clergy Reserves to the purposes of general education and the improvement of the country." A petition was voted, from which we extract some passages.

As is well known to your honorable house, two things are necessary in the state of the population to the establishment of any one or more forms of religion. In the first place, that it be professed by a *majority* of the population; and secondly, that a *majority* of the population be in favor of the establishment of such form or forms of religion. Neither of these essential requisites is to be found in this Province.

In the words of "the select committee on the civil government of Canada" appointed by your honorable house in 1828, "it is certain that the adherents of the Church of England constitute but a small majority in the Province of Upper Canada," and "neither the adherents of the Church of England nor those of the Church of Scotland form the most numerous body within the Province of Upper Canada;" and nothing is more repugnant to the feelings and principles of a very large majority of the population of this Province, than the establishment of any one or more forms of religion with peculiar endowments and privileges. To establish both of these points, the most abundant proof might be adduced; but your petitioners will only mention the fact, that the parliament of this Province, a considerable portion of which has always consisted of members of the Church of England, has successively decided, and by almost unanimous votes, that the members of the Church of England compose but a small minority of the population, and that the establishment of any church in the Province with peculiar immunities, would be impolitic, unjust and cruel.

The other denominations of Christians in this Province stand in a very different relation to the Churches of England and Scotland, from what they do in Great Britain. In Great Britain the Churches of England and Scotland embrace a large majority of the population of the United Kingdom, and were established by law before many of the dissenting denominations were known in the empire. But in Upper Canada, these churches are of a more recent date than several other Christian denominations, who have received no assistance or encouragement from the local government, and whose ministers have, in some instances, been treated with great severity, and have been uniformly denied the rights and privileges, which the Provincial Assembly have repeatedly recognised and sought to obtain for them.

According to the reports of the Society for the propagation of Christian knowledge in foreign parts, there were only five clergymen of the Church of England in Canada during the late war with the United States, and their number has not amounted to twenty until within a few years past. And the honorable and venerable Dr. Strachan stated in a printed discourse on the occasion of the death of the late Bishop of Quebec, as also in an appeal to the friends of religion and literature in Great Britain, published in 1827, that "the benefits of the ecclesiastical establishment of England are little known or felt in Upper Canada." There are at the present time but eleven or twelve clergymen belonging to the Church of Scotland, and there was only one minister of that church settled in the whole Province before the year 1818.

But the ministers of several other denominations accompanied the first influx of emigration into Upper Canada, and have largely shared the hardships, privations and sufferings incident to ministers and missionaries in a new country, who have no other dependance for their support than the voluntary contributions of their scattered flocks. And it is through the instrumentality of their unwearied successful labors that the mass of the population of Upper Canada have been mainly supplied with religious instruction.

* * * * * * *

When, therefore, it is considered, that there are nearly three millions of acres of clergy reserved lands in the Province, which have been and still are a very serious obstacle to the improvement of the country; that they are a most dangerous monopoly in the hands of a few individuals; that experience has shown that such appropriations are not likely to be of any *religious* advantage to the Church of England itself in Upper Canada; that the ministers of other denominations have labored more extensively to improve the moral condition of the Province than the Clergy of the Episcopal Church; that the members of the several Christian denominations are equally loyal with the members of the Episcopal Church, and are equally deserving of the gracious consideration of His Majesty's Government; that hereby unjust and impolitic political distinctions are recognized, which are fraught with endless dissatisfactions, and which must ever mar the happiness of the Province; that the funds arising from the sale of the clergy lands might be converted from a worse than useless purpose to the promotion of various and important internal improvements; and that the charter and endowments of King's College are partial and exclusive—your petitioners cannot but remonstrate against the manifest injustice, impolicy, and evil of thus appropriating so large a portion of the Province, and of making such invidious distinctions on account of religious opinions.

THE SCOTTISH CLERGY EIGHTY YEARS AGO.

The following extract, from Mackenzie's Life of Home, presents a pleasant picture of social life in Scotland somewhat less than a century ago. Its style and the name of the author are sufficient reasons for believing it true to reality.

The clergy of Scotland was at that time, (1750) one of the most respectable as well as happy orders of the people. With the advantages always of a classical and sometimes of a polite education, their knowledge was equal, if not superior to that of any man in the parish. Their influence in those times, before a number of different sectaries had withdrawn themselves from the established Church, was great and universal, and their incomes, taken with reference to the value of money, the state of manners, and style of living at that period, were much more adequate to all the purposes of comfort and decent appearance, than their stipends of the present day, after all the augmentations which have been granted them. At that period, when the value of land was low, when the proprietors of a parish lived more at home, when there were fewer outlines for their younger sons, and when those younger sons did not so often, as they now do, bring back great wealth, its attendant pretensions and its attendant luxuries, to their native districts, the Clergyman of the parish stood high in the scale of rank among his parishioners, and, as I well remember, was able to maintain a certain style of plain and cordial hospitality, which gave him all the advantages of rational, gentleman-like society.

The General Assembly of the Church of Scotland gave its Clergy an opportunity of occasional visits to the metropolis, and of a situation in that truly popular assembly, which brought them to a level, and mixed them for a time, with gentlemen of the first rank and respectability in the country. In point of weight and consideration, and, indeed in the exertion of talent, particularly in that of oratory, they had this obvious advantage over the lay members of that assembly, that the subjects were chiefly clerical, lying more within the range of their accustomed studies, as well as more within the reach of their particular information, than could be the case with the laymen who sat there along with them. The clergy of Edinburgh, coming thither thus prepared by education and habit, for filling a respectable place in society, found in that city a circle well adapted to perfect their knowledge, to enlarge their minds, and to foster their genius.—They mixed more than, I think, they have done at any subsequent period, with the first and most distinguished persons of the place, distinguished, whether for science, literature, or polite manners, and even as far as the clerical character might innocently allow, with the men of fashion conspicuous for wit and gaiety. In the inexpensive style of the Edinburgh society, at the period to which I allude, when *tea* was the meal of ceremony for general acquaintance, and a supper of a very moderate number that of more intimate society, there was much more intercourse of mind than in the large parties of modern times, which form, in truth, a sort of public place in a private house. In such places of numerous resort, even if other circumstances allowed, the clergy cannot so easily mix with those who are styled people of fashion. I regret the want of mixture of clerical and lay society for the sake of both parties.

To the one it tended to add the graces of manner to the solid talents which at all times so many of them possess; to the other it tended to give that very solidity, soberness, and modesty of demeanor, so useful and so amiable to the young of either sex. It tended to give rank and wealth, instead of the insolence and frivolity which often accompany them, the urbanity, the condescension, the chastened wit, the decent deportment, which are the great sweetners, as well as ennoblers, of social life. It added respect and dignity to both parties, and mixed into a closer and more advantageous union, the different classes of men. It checked the petulance of the young, and smoothed the severity of the old; it added sentiment to the gaieties, and gave more winning features to the serious duties, of life.

There was, indeed, a high Calvinistic party in the Church, whose rigid ideas of the clerical function were somewhat unfriendly to sound intercourse or the ease of social enjoyment. But they were often men of great learning and talents, and they had their reward in the authority and popular weight which they had obtained among the bulk of their parishioners. The party opposite to them, who were less rigid and severe in their ideas of clerical manners and character, owed perhaps, to that very distinction a politeness and suavity of deportment, and an attention to accomplishment and elegance in their studies, to which, otherwise, their situation might not have led. They cultivated classical literature, and began that study of refined composition, which some of them afterwards carried to such a degree of excellence in this country.

Of this party was Mr. John Home, who was early associated with his coevals destined for the Church, of similar inclinations and dispositions.—Besides the eminent persons abovementioned, Robertson, Hugh Blair, and Drysdale, he became intimately associated with others of his fellow-churchmen, whose dispositions, as well as talents, were calculated to combine with and foster his own. Among these were Drs. Cleghorn, Carlyle, Adam, Ferguson, Ballantyne, and Logan. The last of these was peculiarly distinguished for learning and acuteness, and was generally allowed to be the first metaphysician of his time. This quality tended to draw upon him a certain suspicion of heterodoxy; and Dr Carlyle used to mention, when he was unexpectedly called to preach before the Presbytery of Dalkieth, that reverend body, believing the sermon to be Logan's own, found, or conceived themselves to find, so much sceptical metaphysics in it, as to be with difficulty prevented from instituting a prosecution against the preacher.

THE FREE COLORED POPULATION OF THE UNITED STATES.

We extract the following address from the Liberator, a paper published in this place, chiefly devoted to the improvement of the African race, edited by Mr Wm. Lloyd Garrison. The article is a manly, sensible, and temperate performance, and well calculated to improve the condition of the class of persons to whom it is addressed. It may also, we think, be read to advantage by those who are of a different color. Such articles may perhaps lead the whites of our country to reflect, whether their treatment of those, who are of a different color from them, is reconcileable with reason, humanity or religion. Whether Mr Garrison's views of the effect of the Constitution be correct or not, we cannot doubt that the free blacks will gain much by claiming their rights as men in a fair and respectful manner.

The first object to be attained among yourselves is UNION. You do not need strength, for you are now a powerful body, numbering at least *three hundred thousand* persons, and constantly increasing. You do not lack men, who are able to legislate with wisdom, and to suggest practicable measures to promote your welfare. Talents and wealth are not wanting,—but union, union, to give you character and influence. If you have any local jealousies, or party divisions, sacrifice them to the general good. With the prejudices of a nation against you, and embarrassed in your advancement by numerous legal disabilities, how can you hope to succeed in any enterprise, if discord and envy divide you?

I do not, by any means, desire you to feel as a distinct body, having separate interests from the whites, and forever cut off from the privileges and benefits of society. I wish you to love your country, and to rejoice as much in its prosperity, as lament over its wickedness. If your white countrymen have treated you with injustice, return them not evil for evil, but overcome evil with good. Show them, in all your deliberations and measures, that you are superior to revenge; that you are as zealous to promote the public as well as your own private welfare; that you demand nothing but the peaceful restitution of your rights; and that the preservation of the republic, and the freedom of your enslaved brethren by a just process, are the consummation of your wishes.

Although I inculcate in your minds feelings of national attachment, and a common interest in the welfare of the country, yet necessity demands that you should act in a separate capacity, for purposes of mutual support and protection. This separate organization, if conducted on patriotic principles, cannot be productive of harm, but will undoubtedly be serviceable alike to yourselves and to the nation.

To act efficiently on the public mind,—to understand your own deficiencies and necessities,—to be one in sentiment and concert,—you should annually hold a NATIONAL CONVENTION in one of our great cities, by delegates qualified to represent your wishes. Such a measure would necessarily attract the eyes of the people, and elevate you in public estimation. Your actual grievances could then be stated with minuteness and effect—to what extent, in the various States, you were deprived of your rights as American citizens—how far the laws failed to protect your persons and property—what provision, if any, had been made for your education—in short, whatever was auspicious or discouraging in your history from year to year could be unfolded, and measures adopted accordingly.

Every law which infringes on your rights as free native citizens, in whatever part of the country, is a gross and palpable violation of the Constitution of the United States, and of the Bill of Rights and Constitution of every State. If put to the test, as it ought to be without delay by appealing to the Supreme Court, it cannot stand. It is not in the power of any legislative body to take away from you those rights, which the Constitution declares to be natural, essential, and inalienable. Why, then, do you remain a proscribed and abused people? Is it not time to let your voices be heard, in a manner that must command attention and shall not be unsuccessful? I repeat, there is no power vested in any representative or judicial body, that can legally prevent you from being entitled to all the rights and privileges of American citizens; and whenever that power is exercised, it is a stretch of tyranny, that need not, and ought not to be borne. Take the Constitution of your country in your hands, go to the proper tribunal, and break those odious fetters with which you are now bound. Pour your petitions into the Legislature of each State, and ask in a respectful but firm tone, to be restored to that great family of freemen, of which you are the legitimate members. If you are defeated once—twice—thrice—do not give up the cause. It is a struggle not only for your freedom, but the freedom of your children and of all their posterity.

The following, we believe, is translated from the Revue Encyclopedique.

LIGHTNING RODS.

It is proposed by John Murray, of London, in a recent treatise on Atmospherical Electricity, that every lightning rod should be composed of four wires, each one fifth of an inch in thickness, bound together by rings of copper. This compound rod should extend several feet above the highest part of the building, and at the top each wire should branch out at an angle of 45 deg. and end in a point. The rod should be fastened to the building by wooden clamps. At two feet from the ground, it should incline outwards; and on entering the earth, each wire should branch out again, and terminate in a moist situation. In order to preserve the rods from oxidation, he recommends that, before they enter the ground, they should pass through a cylinder of zinc.

The author supposes that an extensive multiplication of these rods might have an effect of meliorating the climate; and also that, in hop fields, wires of copper, made to project upwards from a sufficient number of the poles, would operate as a preservation against that dampness which, by weakening the vegetative powers of the plant, invites the attacks of the Aphis or fly, which so often proves destructive.

SLAVERY IN THE WEST INDIES.—The following table shows the relative proportion of the Whites, Slaves, and Free Blacks in the West India Islands, which will be read with interest.

Chartered Colonies.	*Whites.*	*Slaves.*	*Fr. Bl'ks*
Bermuda,	5,500	4,650	500
Bahamas,	4,000	9,500	2,800
Jamaica,	15,000	331,000	40,000
Virgin Isles, or Tortola,	860	5,400	607
St Christopher's,	1,809	19,500	2,500
Nevis,	800	9,000	1,800
Antigua,	2,000	30,000	4,500
Mont-Serra,	500	6,000	700
Dominica,	800	14,500	3,600
Barbadoes,	15,000	81,000	5,000
St Vincent's,	1,300	23,500	2,900
Grenada,	800	24,500	3,700
Tobago,	350	12,700	1,200
Crown Colonies.			
St Lucia,	1,100	13,500	4,000
Trinidad,	13,500	23,000	16,000
Honduras,	300	2,450	2,800
Demerara,	3,000	70,000	6,000
Berbice,	600	21,000	1,000
Cape of Good Hope,	43,000	35,000	29,000
Mauritius,	8,000	76,000	15,100
Total,	108,150	812,700	143,707

TAXATION.—The following is said to be a correct view of the relative taxation of the principal European States:—

	per head. £.	s.	d.
England,	3	0	5
France,	1	6	8
The Netherlands,	1	2	6
Sweden,	0	16	3
Hesse Darmstadt,	0	12	2 1-2
Prussia,	0	12	1
Hesse Cassel,	0	12	0
Saxony,	0	11	3
Sardinia,	0	11	2
Denmark,	0	10	4
Baden,	0	10	9
Brunswick,	0	10	0
Spain,	0	9	0
Hanover,	0	8	9
Tuscany,	0	8	8
Naples,	0	8	8
Bavaria,	0	8	7 1-2
Wurtemburgh,	0	8	1 1-2
Austria,	0	6	7 1-2
Norway,	0	6	6
Poland,	0	4	8
Russia,	0	4	7
Roman States,	0	4	4
Mecklin Schwerin,	0	3	5

ABIEL ABBOT'S SERMONS. WAIT, GREENE & Co. 13 Court-st. have this day published, a volume of Sermons, by late Rev. Abiel Abbot of Beverly, Mass.; with a memoir of his Life by S. Everett. 6tep. Jan. 1.

DR. COOKE'S ANSWER TO THE PRINCETON REVIEW. Answer to the Review of an "Essay on the the Invalidity of Presbyterian Ordination. By JOHN ESTEN COOKE, M. D." Just received and for sale by R. P. & C. WILLIAMS, 18 and 20 Cornhill, where may be found a good assortment of Theological Books. Dec. 25.

NEWTONIAN INSTITUTE.

The public are respectfully informed that the Upper Julien Hall, (entrance on Milk Street,) a spacious and convenient room, re-fitted in a neat style, and lighted with Gas, will be open from the 1st of January to the 1st of April for Lectures and Recitations in PHYSICAL AND MORAL SCIENCE. The Institute convening there will be called *Newtonian*, because Science will be taught and studied as in *harmony with Revelation*. Courses of Lectures will be given in English History, Natural History of the Animal Kingdom, Astronomy, and probably in one or two other departments of Science. Recitations of Classes will be heard in all the branches where Lectures are delivered, and in Natural Philosophy in general.

Season Tickets will admit to no less than FIFTY LECTURES, and as many Recitations.

Recitations for young Ladies will be at the most convenient hour by day, and those for young Gentlemen immediately after the Lecture at Evening.

The first Lecture of Mr. Wilbur's second course on Astronomy will commence next Tuesday evening at 7 o'clock.

It is hoped that *Amusement*, *Instruction*, and *Moral Improvement* will be blended in the Exercises of the proposed Institute.

☞ For particulars and terms see Bills. For Tickets inquire at the Book-stores, and at the Druggist-store of Mr. Wight, next door to the Hall.

Jan. 8, 1831.

DISTRICT OF MASSACHUSETTS, *to wit*
District Clerk's Office.

BE it remembered, That on the fourteenth day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"The Polar Regions of the Western Continent explored; embracing a geographical account of Iceland, Greenland, the Islands of the Frozen Sea, and the Northern parts of the American Continent, including a particular description of the countries, the seas, inhabitants, and animals of those parts of the world; also a minute account of the whale fisheries, and the dangers attending them; with remarkable adventures of some of the whale fishers, descriptions of Mount Hecla, and the other volcanoes of Iceland, together with the adventures, discoveries, dangers and trials of Perry, Franklin Lyon, and other navigators, in those regions. By W. J. SNELLING, author of 'Tales of the Northwest.' Illustrated by a map and engravings."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

Jan. 22. 4t.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the fifteenth day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"Peter Parley's Tales about the Islands in the Pacific Ocean, with a map and numerous engravings."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning,' by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

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Boston, Nov. 11, 1830.

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Medfield, Nov. 1st, 1830.

References.
Rev. Dr. Lowell,
George Brinley, Esq.
Dr. John D. Fisher.

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